8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

tled to it (called aro in their language). They use this instead of a handkerchief to wipe the dust and sand out of their nose and eyes, and to keep off the flies of which that land is marvellously full. In the other hand they carry a crude assegai.

The women never go out without having on the back a rectangular skin bag, at the bottom of which a bunch of tassels hangs down at each end. It is always filled with various small trinkets and trifles. Sometimes they also carry a child as well, to the great hindrance of their movements.

Weapons.

The weapons of these people consist in bows and arrows, and darts or crude assegais[1]. The latter are sticks three, four and five feet long, covered at one end with a broad but sharp-pointed iron head, which they are able themselves to forge and shape. They handle and throw these rather well. Usually when they go out they have in the one hand an assegai of this sort, and in the other a small stick to which is attached a cat's tail, as has just been stated. Firearms they do not as yet use.

Food.

As far as their food is concerned, they eat little by way of vegetables, except for certain species of bulbs, as big as ground nuts. This is their daily provender, which the women go every day to dig from the rivers and other places and then eat cooked or roasted, according to taste. They slaughter no cattle for food, except those which owing to sickness, old age or lameness are unable to follow the herd; nor any sheep, except when two people get married. Like other savages, they do not know how to prepare or dress their food[2], but fall on the dead beast like dogs, eating it

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[1] Schapera, in a careful historical study, decides that the Hottentots did not originally know the bow and arrow, but borrowed these weapons from their Bushman neighbours, probably at a time subsequent to the arrival of the Europeans in South Africa (*South African Journal of Science*, xxix, 713 f., 721.) It must be remembered that when Dapper wrote no clear distinction was made at the Cape between Bushmen and Hottentots, who were regarded as people of the same race and culture.

[2] Dapper scarcely does the Hottentots justice. The description he gives may be true of the poverty-stricken and wretched beachcombing Hottentots, but the others not only cooked, roasted or baked their food in various different ways, but also, when plenty of meat was available, would cut it into thin strips, which were salted and dried in the air, and could then be preserved for a considerable time, a practice from which the Boer method of making "biltong" is probably derived. (See Schapera, *op. cit.*, 724).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

They commonly wear ornaments on their head, or else, as we do with poodles, they shave their hair into full moons, crescent moons, or stars. On their foreheads they wear corals, serrated shells, bronze coins, and knotted hairs of oxen and other animals, etc. Almost all, except the very poor, wear necklaces of coral, glass, or bronze beads. These they acquire from the Noble Company in exchange for prime cattle. On their elbows as a rule they wear ivory bracelets, on their wrists copper ones.

CHAP. XII.

Buildings.

Apart from their huts they have no houses, nor shelter, nor dwelling-place, for they are always engaged in pasturing their herds and flocks, and are accustomed to wander through uncultivated wildernesses. Their little cabins have but one opening, and their roof and gable and walls consist of the leaves and stalks of the African gladiolus, the bulbs of which they eat instead of bread (our countrymen call it Hottentot's bread). They are so closely built that they protect the dwellers from rain and other inclemencies of the weather. Poles, gutters, and shingles are made from small branches of trees. The porch is arched and winding. Each husband digs out a hollow on the floor, in which, as on a bed, he spreads a sheep-skin; he then wraps himself up in another sheep-skin so coolly that neither head, nor feet, nor hand can be seen, assuming the posture naturally taken by the child in the womb. The wife sleeps higher up on the edge of the man's hollow bed. This little cabin holds fifteen, sometimes more, lodgers. They place the huts on hill or plain, or among trees on the banks of rivers, and lay them out in a circle at a distance of five or six paces from one another. In this way they protect the cattle, which are enclosed within these bounds, from the attack rather of wild beasts than of an enemy. But when the chiefs give the signal to move to a new place, they warn their subjects by kindling huge fires. Then the women alone collect all the stock, and all the gear which at other times is cast into leathern bags and carried on their own shoulders, and place them together with the hut on pack-oxen, while the men drive away the forces of the enemy.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

133 There is a river a day's journey from the Cape, fed by many streams, which with a gentle motion pours its waters into the ocean near Saldanha Bay.[51] Several times in crossing this I have caught the smell of sulphur. It was 696 like the smell I remember encountering in the year 1673 in Latium in the open country, when I was on my way from Etruria, on the right of the Via Flaminia not far from Civita Vecchia. After my departure from the city, I hear, this region was shaken by an earthquake and almost overthrown. May the Gods avert the omen, and falsify my fears, so that no similar disaster may at any time fall suddenly upon these heedless, unprepared colonists, and that we may not see here a second Aetna, or some Vesuvius to rival its fires, bursting forth in a moment. Though assuredly my own experience of the preludes to such disasters makes it clear that a deadly prodigy like this portends no good. Oh, that I may be a false prophet of evil, and that the Gods above may bring it about that by timely expiations, humble purification, and acts of propitiation we may experience an averting Jove who will lay aside his angry but not inexorable bolts! Pardon the digression.

778 A certain Dutchman whose word I can trust assures me
782 that he has never passed a certain rock a mile or two distant from his farm, without observing the natives who accompany him pluck a branch from some shrub or tree hard by and strew it upon the ground as a sacred offering.[52] Being asked the reason for this act they replied, without further explanation, that it was the custom of their ancestors from of old and long in use among them, and that they took it very ill that our countrymen should foully insult their worship by disburdening their bowels in this sacred spot.

One or two natives have told me in addition that at annual gatherings at a fixed place and date under a shady rock they offer tribute of sacrifice as if to an oracle. But on this point I shall speak more at large below.

562 Their women, who are wonderfully complaisant, and no
● [582] less chaste, they abuse like cattle or slaves, making them bear loads upon their backs, and they keep them under
291 a harsh and rigid discipline. From ankle to knee their legs are bound with a close series of loops and thongs,

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[51] Probably the Berg R.

[52] A similar usage was noted as far back as 1655 by Corporal Willem Muller (see above, p. 77). The "rock" to which G. refers was probably one of the "graves" of Heitsi Eibib, one of the outstanding figures in Hottentot mythology and belief. Cf. above, "General Introduction," p. xiii, and Schapera, op cit., 383 ff.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Negro FX17

and on no other ground and for no other reason, as it seems to me, than that they may be deprived of the opportunity of running away, or spending the night abroad, or wandering farther than is right from the hut, by being hampered with this weight of bonds, as if wearing greaves.[266]) For the women have an unfailing curiosity, the satisfaction of which is with careful foresight baulked by these shackles.

Whenever the women go abroad for exercise or to get food, they carry upon their backs a knapsack, bag, or wallet, sometimes with a baby sitting in it; and, looking hither and thither, they collect anything they can, either by extortion from those they meet upon their way, or by digging in the fields with a lever three feet long made of iron, or sometimes of wood with a pointed spike at the tip.

Among the Maguel[267]) parents allow their daughters to have sexual intercourse with strangers. This promiscuous cheapening of their person is regarded as polite, and complete shamelessness (I beg pardon of chaste and delicate eyes and ears) is called good manners. But the price of the sin must be paid, which is some brooch or ornament for hand or finger made of brass or iron, or nine or ten glass beads, or other like womanish toys or gauds; and they must likewise exercise care not to practise their wanton sports in presence of the parents, nor utter shameful, coarse or obscene words, nor pass the bounds of modesty and respect. How ill the parents brook any such offence and how weightily they view such faults may be judged from their grim, averted looks, their frowning brows, their scrupulously guarded ears, and precipitate retreat. For though they have much family affection and are passionately devoted to their children, they are filled with shame at such faults and shrink away from them.[268]) You would not easily find anywhere in the world parents, who without the least wish to make a profit out of them, have a deeper love and respect for their children. No money, no price will tempt them to sell them into slavery to strangers.[269]) Freemen despise the price of servitude.

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[266]) Godée-Molsbergen, op. cit., III, 64). The verbal embroidery is all G.'s.—The custom to which reference is made here is probably that known to the Amo-Xhosa as ukumetsha, a form of unconsummated sexual intercourse practised by unmarried boys and girls (Soga, *The Amo-Xosa*, 113 f.).

[267]) "It would be impossible to obtain slaves here, for they will not for anything in the world dispose of their children or any of their relations, having an outstanding love and regard for one another" (Godée-Molsbergen, op. cit., 65).

14:Haim L-S (ca. 1870-1880) 1881 FX13 Hamaman FX13

instance, to know whether a man is by himself, one would ask, ǂGorisob hã? Is he alone?

ǂGam, *two*, I derive from the root ǂka, ǂkha, ǂga, or ǂgu, which is originally a post-position, meaning *with*, "*added*," "*contributed*," in connection with.

ǂNona, *three*, comes from ǂna-na-a or ǂna-ma-a, the *root*, the *radix* of a tree. In every plant the central root is the radical and strongest root. The same, the middle finger of every hand being the *root-finger*, it is obvious that this finger should have provided the name for the number *three*, because the natives count with the aid of the fingers; and whether they commence with the thumb or with the little finger, the central or middle finger always will turn out to be the *third* finger, and thus this finger became the *symbol* of the abstract number *three*.

Haqa, *four*, I cannot venture to explain.

More interesting again is the derivation of *gore*, *five*, which means nothing else than the palm of the hand. The word *goreb*, for palm of the hand, is antiquated but still in use. I once told a girl to take a dish of food to her mother in return for milk which I had received, and told her to be careful and not to break the dish. She answered, "*Goreb* ǂna ta ni tani" (I will carry it in the palm of my hand). This is the way in which the Khoikhoi girls always carry their milk-vessels. 'Goreb is also the Euphorbia candelabra, and shows at the distance the profile or appearance of a vertically stretched arm with the open hand. It is certain that both the number *gore* and the *gore*-tree have derived the name from goreb (also korab), the open hand. It is also certain that the number *gore* and the tree *kore* both are of the same age. The bark of this *gore*-tree has served from the earliest times as the chief material for the manufacturing of the quiver. Places have received their names from the abundance of these trees. There is a Korexas in the North-western Cape Colony; a ǂKora told me that he was born at Korexas in the Free State;